A

# POEM

OF

# *HUGO GROTIUS*

ON THE

# Holy Sacrament,

Tranſlated into *ENGLISH* Verſe.

*Procul, O! procul eſte prophani.*

*EDINBURGH:*

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MDCCXXXII.

To the RIGHT HONOURABLE

# *JOHN OSBURN*, Esq;
## Lord Provost of *Edinburgh*,

And the other much Honoured Gentlemen; Magistrates of this City,

JAMES SIMSON
ROBERT LINDSAY
JAMES COLQUHOUN
WILLIAM CROCKAT } Baillies;
THOMAS DICK Dean of Gild,
ALEXANDER BLACKWOOD Treasurer;

The Remanent Members of the Honourable Town Council;

And the very Reverend the Ministers of the City of *Edinburgh*,

*Much Honoured, and very Reverend,*

THE Subject of the following Poem is the most awful and important of any that can be, *viz.* the LORD's

LORD's SUPPER; and manag'd by the Author, the celebrated *Grotius*, in a *Latin* Poem, ſo handſomely, that 'tis almoſt next to a Wonder, how he has been able to comprehend ſo much, in ſuch narrow Bounds.

This Poem I have endeavour'd to tranſlate into *Engliſh* Verſe, as an Innocent Amuſement, and the beſt improvement I cou'd make of ſome leiſure Hours.

However, I would by no means have adventur'd to allow this Tranſlation, or Paraphraſe rather, deſign'd only for my own private Uſe, to appear in Publick; had I not been encourag'd to it by the Advice of ſeveral Perſons of Learning, with whom I have the Honour to be acquainted; and whoſe Judgment, in theſe Matters, I have Reaſon to value much more than my own.

I have choſen to inſcribe this Performance, mean as it is, to your Honours; by whoſe Providence it is, under God, in Conjunction with the Reverend Miniſters of the City, that this Holy Sacrament, the Memorials of our dying Lord, is celebrated here in our Churches, with as much Decency and good Order, if not more, as in any other Place of the Chriſtian World: Intirely free from that Load of Ceremonies and uſeleſs Pomp, wherewith in ſome other Places 'tis too much incumber'd.

And now, that the Magiſtrates of this City, the publick Guardians of our Peace and Liberty, may ever diſtinguiſh themſelves, by an impartial Diſtribution of Juſtice, and promoting the real Intereſt of the Place; that the Miniſters, the Interpreters of the Sacred O-

racles

racles of God, may ever ſhine by exemplary Lives, and edifying Diſcourſes; And that all the Inhabitants, under their Protection and Inſtruction, may ever flouriſh and proſper in all their Concerns, both Civil and Sacred; is, and ever ſhall be, the moſt ardent Wiſh, and hearty Prayer, of,

*Much Honoured, and very Reverend,*

*Your moſt devoted,*

*moſt obedient, and*

*moſt humble Servant,*

*Edinburgh-College,*
*October 24. 1732.*

WILLIAM LAUDER.

# The PREFACE.

THE *Author of the following Poem is already better known to the learn'd World, than to need any Encomium or Panegyrick from me; only, I think, I may venture to say, that the* Latin *Poem is indeed like the Author, I mean* Grotius, *incomparable, in its kind; and by far the best that ever has been written on the Subject, since the first Institution of that Holy Sacrament.*

*The Translation, I am sensible, must certainly sink as far below the* Original, *as the Translator falls short of the Author: However, if the Sense of the* Latin *is but tolerably render'd, so as an* English *Reader may understand it, I shall think my Labour not wholly lost.*

*I have made some few Additions in several Parts of the Poem; but these Additions, I hope, are neither foreign to the Author's Meaning, nor the Nature of the Argument.*

To

*To take our Seats, as Children, at the* LORD's *Table; and there feed upon the Body and Blood of our dying Saviour, is undoubtedly a Tranſaction the moſt auguſt and ſolemn of any in Time; and which, according to our different Management, is attended either with very happy, or very diſmal Conſequences.*

*'Tis therefore of the laſt Moment to Chriſtians, to uſe the utmoſt Caution in managing a Matter of ſuch vaſt Importance.*

*And if this ſmall Performance ſhall be attended with any good Conſequence, either as it explains, in few Words, the Nature of that Holy Sacrament, or as it may be ſubſervient in promoting the Devotion of the pious Candidates of that ſacred Feaſt; I ſhall have no Reaſon to claſs the Time, ſpent in this Verſion, amongſt my loſt Hours.*

*I have ſubjoin'd to the* Latin *Poem a Prayer, ſaid to have been compos'd by Prince* Eugene; *which, I hope, won't be unacceptable to the Reader, being an excellent Compoſure.*

A

# POEM

OF

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ON THE

# Holy Sacrament,

Tranſlated into *ENGLISH* Verſe.

ALL hail! myſterious; hail! religious rites!
Of antient inſtitution; grand and ſolemn!
Feſtivals! ſacred to th' Immortal King:
Dear to each Chriſtian ſoul! I join myſelf
(Now after endleſs ſighs) to that bleſt feaſt:

Eager to reap thoſe joys, celeſtial joys!
Which with ambition keen ſo long I've courted.

Grateful, dear SAVIOUR, grateful, I reſent
Thy legacy; great gift! bequeath'd by thee,
By thy laſt will; when haſt'ning on to death.
This banquet's deſtin'd to ſhew forth thy death;
Thy death, bleſt ſcene of woe! ſacred repaſt!
Ordain'd before thy flight to heav'nly realms.
Such was thy love to man, rebellious race!
Altho' thy mind with diſmal thoughts oppreſs'd,
Thou brok'ſt the bread, pour'dſt out the generous wine,
And gav'ſt to mournful friends with lib'ral hand:
This, ſaid'ſt thou, is my body, this my blood:
My body's broken, and my blood is ſhed,
To furniſh comfort to your pious ſouls:
My body's real meat, my blood is real drink:
Both grand memorials of a dying GOD.

Therefore, when thro' the liquid air I tower,
With lofty wing, above the ſtarry frame;
Advanc'd beyond the reach of mortal eye:
To chear you in my abſence, I ordain

This

This bread and wine, to teſtifie my love:
Symbols of love to you, my favourite flock!
Under this pledge I'll preſent always be;
Nor will I leave you deſtitute, forlorn;
Or ſhall the ſpace immenſe our ſouls disjoin,
Which ſevers from this earth the arched heavens.

CHRIST having thus ordain'd that royal feaſt,
The ſacred twelve, obedient to their LORD,
Invited all his followers to partake:
And as they were commanded, ſtraight began
To hand the love-repaſt to future ages down.

This then belongs to all, whoſe pious zeal
Wou'd ſhare the banquet, to deny themſelves,
Renouncing all their works, and to plead guilty
Before the grand tribunal of their judge:
Hopeleſs of pardon from an angry GOD,
If not appeas'd by CHRIST's redeeming veins;
CHRIST, the great ranſom for the ſins of men,
Whoſe precious blood defaces all our guilt;
Who ſaves us from the ſpiteful rage of *Satan*;
*Satan*, dire inſtrument of mortal fall,

Of ſin and death; an endleſs train of woe!
But he, kind SAVIOUR of our ſinful race,
Mankind, when doom'd to pains infernal, freed
From *Satan's* yoke, baſe and ignoble ſtate!
Granting to ſlaves a large, a noble freedom.

So now, as ſons adopted, at his table
We take our ſeats, tho' formerly excluded;
But hence, for thus our LORD commands, we baniſh
" All perſons, impious and profane; who worſhip
" With minds involv'd in thick *Cimmerian* darkneſs,
" In place of the true GOD, dumb ſtocks or ſtones:
" All thoſe, who grand impoſtors of the people,
" (Intruders bold into the will divine)
" Pry into future ſecrets, and unknown;
" Deriving from th' old ſerpent all their skill:
" The infidel, the atheiſt, who deny
" The providence, or being of a GOD;
" Or knowing, yet preſumptuouſly defy,
" Falſly, or vainly, ſwearing by his name:
" All thoſe, who GOD's moſt holy temples ſhun;
" Apoſtates, and reject the chriſtian rites;
" Bold violaters of the ſabbath's reſt,

" By

" By thoughts, or actions, worldly and profane;
" Deſtin'd by GOD himſelf to nobler ends:
" Bleſt portion of our time! repoſe of ſouls!
" Types of eternal reſt! foretaſtes of heaven!
" Where no diſtracting cares invade the mind;
" But peace, and love, and harmony abound:
" Thrice happy ſtate of bliſs! where JESUS reigns.

" Traitors againſt their juſt and lawful king;
" Who ſport with God's vicegerents, and their crowns,
" Plotting againſt their government, or lives;
" The bane of common-wealths, and publick peace:
" All children, who impatient of reſtraint,
" Their mouths profane with impious wiſhes fill;
" Eager to ſhrowd their parents under ground,
" And viper-like their aged bowels tear,
" (Hateful to GOD, to man; and left of heav'n)
" Inhuman, from a thirſt of gold accurſt:
" All, who their neighbours fame, regardleſs, wound
" With foul aſperſions, borrowed all from hell;
" Turbulent ſouls! dire enemies to peace!
" Implacable, and ſtain'd with guiltleſs blood:
" The prime ſupporters of th' infernal court,
" And *Satan*'s chiefeſt miniſters of ſtate:

" Ye

" Ye herd impure ! enſlav'd to vile affections,
" Licentious, brutal ; fly the hallowed ground ;
" Who drown your reaſon in the ſparkling bowl,
" Or ſhake your vigour by luxurious meals,
" To pleaſe your taſte, foul *Epicures!* And who
" Defile the ſacred temples of your GOD ;
" Indulging thoughts, or words, or acts, unclean :
" All ye, who by unlawful means invade
" The rights of others ; and oppreſs the poor,
" By fraud or force ; inſatiate ſouls of *Ore*,
" Keepers, not maſters, of the uſeleſs treaſure :
" Ye gameſters, ſinful ſouls ! avoid the place,
" Who ſpend eſtates at dye's uncertain chance,
" And what's more precious, days, and months, and years :
" Dice, hell's invention ! fertile ſource of woe !
" *Pandora*'s box reviv'd ! ſevereſt ſcourge
" Of angry heaven ! provock'd by mortal guilt ;
" Harbinger of contempt, remorſe and want !
" Huge plague of kingdoms ! ſwifteſt bane of wealth !
" Alluring only fools, and ſlaves to vice :
" All ye, who by an outward piety,
" Affected, act the worſt of crimes ; and thus

" Deceive

" Deceive your neighbours, and your ſelves deceive:
" In fine, we all exclude, whom for their crimes,
" To own, as fellow chriſtians, we're aſham'd;
" With thoſe, who ſwell'd with arrogance and pride,
" Diſdain to own the Goſpel of our LORD.

Theſe awful myſteries muſt not be profan'd,
By hands unhallowed, and unhallowed hearts:
This is the badge of CHRIST's victorious church,
Of ſacred armies; all ordain'd for triumphs;
Which we require, as faithful ſoldiers, bound
By military oath. — Hence we debar
The chief-commanders of the adverſe crew,
(Curs'd brood of giants! enemies to heaven!)
From all communion of the ſolemn feaſt;
Until their former courſes they deſert,
And throwing down their weapons of rebellion;
Return, all chearful, to their firſt allegiance.

But we, true penitents, confeſs our ſins
(With hearts enflam'd with love to CHRIST, our King,)
Before our judge; and anxious pray for pardon.
But ah! the too tenacious ſtains of guilt,

How

How cloſe it cleaves; deriv'd from *Adam*'s fall;
And crowds of thoughts impure defile the heart:
While the dire poiſon, rooted deep, remains,
Impregnable; nor yields to human power:
Yet, the broad path of ſin and death we ſhun;
Regen'rate by the Holy Sp'rit of GOD;
Nor are we, like apoſtates vile, deterr'd
By frequent falls, from holding on our courſe:
But ſtraight emerging from our foul offence,
Undaunted, in religion's ways proceed:
Help'd on by the rich meal, ſupply'd by CHRIST;
Bleſs'd counter-poiſon to the baneful fruit,
Devour'd by *Adam*, fatal to his race!
And to compleat the cure, the grand phyſician
Provides a draught, ſufficient to aboliſh
The ſeeds of death, infus'd into our veins!
While he, the grand phyſician of our ſouls,
JESUS! the prince of righteouſneſs and peace,
Second *Melchiſedec*, Eternal Prieſt,
Bleſſing the pious race of *Abraham*'s ſons;
(Triumphing o'er their foes, as once their ſire,)
Regales them with a feaſt of bread and wine:
Indulging to his friends theſe twofold ſigns,

Whereof

Whereof the antient paſchal was the type;
JESUS, the paſchal lamb, the cov'nant's ſeal;
The cov'nant, which he ratify'd by blood,
When hanging on the croſs: Amazing love!

This bread's that manna, which of old from heav'n
Deſcending, famiſh'd *Iſrael*'s tents reliev'd:
And now, the heav'nly bread, and generous wine,
Remove from chriſtian minds their hunger's rage;
Antidote ſtrong againſt th' efforts of hell,
Repelling death eternal's ghoſtly power.

Pure ſouls may taſte the ſupper; for the king,
The maſter of the feaſt, alone commands
Such gueſts to be invited, whoſe offence
Is pardon'd, by a SAVIOUR's blood defac'd. *

But woe! but miſery! and eternal death!
To thoſe, who proud and haughty, ſlight the call;
Preferring worldly gain, or ſenſual pleaſure,
From farms and oxen, and from *Hymen*'s joys.

* *Orig.* By pure element defac'd, *i. e.* Baptiſm.

Nor ſhall the impious wretch eſcape, who dares
With hands defil'd with luſt, defil'd with blood,
(Ten thouſand vile affections lodg'd within)
Profane the ſacred feaſt——The ſovereign cure,
The wholſome diſh, ſhall loſe its uſual power;
Producing dire effects, like deadly poiſon,
And prey upon the vitals, and the marrow;
Protracting ſtill the pain to endleſs days.

This ſentence ſtands, and ever will, in force
Againſt your guilty ſouls, and grants commiſſion
To the fierce agents of th' almighty wrath;
*Go, bind 'em hand and foot, and plunge 'em deep*
*Into the rueful darkneſs of the pit*;
Th' infernal pit! a bottomleſs abyſs,
Where hideous ſhrieks of ghoſts, tormented, roar,
And with their doleful muſick rend the ear;
And where the twinging ſmart, and racking pain,
Defy, thro' endleſs ages, wiſh'd for death;
Wiſh'd for, but wiſh'd in vain! by hopeleſs ſouls;
Hopeleſs of all ſolace! eternal prey of flames.

But, O! all hail! thy ſhepherd, ſacred flock,
Affords thee paſture, and refreſhing ſtreams;

He

He guides thee with his ſtaff; and will vouchſafe
To lead thee homeward to his heavenly fold;
And feed, with tender care, on *Zion*'s hill:
He fears not fierceſt robbers to oppoſe,
Or rav'nous wolves; but laviſh of his blood,
Meets dangers, uncontroul'd; and, that he may
Preſerve his flock, the faithful ſhepherd dies!

O bleſſed gueſts! invited by your LORD,
(For he, th' eternal Father's prieſt, ordains
That food celeſtial for your pious uſe)
Now, take his body, which the curſed tree
Bore; precious weight! that body! which confin'd
To ſilent ſhades, lay buried in the grave;
While *Phœbus* twice his face in darkneſs veil'd,
And twice, reſplendent, ſhone with golden rays:
And which, victorious, broke the bonds of death,
Nor by a borrowed power; enormous deed!
Nature's great law revers'd by nature's greater LORD.
And thus triumphing, glorious, o'er the powers
Of darkneſs, pav'd a way to heavenly bliſs,
(Forfeited bliſs! by *Adam*'s firſt offence)
To fleſh entomb'd, which muſt again revive,
Diſdain the grave, and fly beyond the skies:

That ſo the body, now immortal, join'd
Each to its ſoul reſpective, bleſt may live
Commens'rate ages to their head ſupreme.

After his wond'rous riſing from the dead,
He bleſt our earth, in his immortal fleſh,
Obnoxious to our ſenſes; felt and ſeen:
Then ſoaring in a lofty cloud, the heavens
Receive the GOD! where now, advanc'd, he reigns
O'er all created beings, with his Father.

Now, chearful, likewiſe taſte his crimſon blood;
That blood! the very ſame, which trickling down
CHRIST's ſacred body, ting'd with hallowed gore
*Golgotha*'s plains; (with purple deaths profan'd)
When the audacious *Roman*, with his ſpear,
Open'd a paſſage, from his dying ſide.

As bread, digeſted by th' internal heat,
(Supply'd by prudent nature, to repair
Our waſted ſtrength) diffuſes ſtraight its juice
Thro' all the channels of our mortal fleſh,
And blending with our bodies, thus prevents
Our fading natures from a ſwift decay:

Ev'n

Ev'n ſo CHRIST's body feeds the ſouls of men,
With food immortal; and the Sp'rit of GOD,
By which we live, unites us unto CHRIST,
By an implanted vigour in our minds,
And joins the members, with a mutual bond,
To CHRIST, the head ſupreme of all his church:
That ſo the ſacred union of our ſouls,
May live together in perpetual bliſs;
Our minds with equal harmony poſſeſs'd.

Like as a generous draught of mellow wine,
Fires human hearts with joy; anon we feel
Showers pleaſant glide along our ſwelling veins;
Our nerves breath flaming vapours, and drink pleaſure:
Juſt ſo the blood, that flows from JESUS' wounds,
Trickling along his feet, and hands, and ſides,
In purple ſtreams, perfumes our hearts within,
With ſecret and balſamick moiſture; (while
His Spirit chears and animates our ſouls:)
And by a bloody tract diſplays a way,
O'er all our heart-ſtrings, fibres, and our veins:
Our throbbing breaſts with pious joy o'erflow,
As ſinking ſpirits riſe by cordial wine.

Now

Now then, let all the guests address their prayers
To CHRIST, the great inviter, who bestows
The heavenly banquet, to rejoice their souls;
And with profoundest rev'rence let 'em bow,
Before th' Almighty Father's only Son;
And, shout his glories in exalted verse.
While link'd together by the mutual bond
Of love fraternal, chearful, they repair
To heavens high court, with hearts and minds unite;
And, grateful, offer thanks unto their King,
Who saves his subjects; and who, dying, lives,
By death his universal church to save. *
Thanks!——a more pleasing sacrifice by far,
Than all the incense, all the victims slain;
Order'd by GOD, by *Moses*, or the Law.

He! he's that bread renown'd, whose virtue's such
That hunger it eternally excludes
From all who eat the same, with faith sincere:
And he's the drink, whose mighty force removes,
From all who use't, the dire effects of thirst.

* *Orig.* The city of the universe to save, *i. e.* all mankind.

When

When he, conſpicuous, ſhall aſcend his throne
(Suſpended in the clouds) expos'd to view,
In that ſame body, whereupon we feed;
He ſole will ſit the judge ſupreme; and doom
All mortals;——humble ſlaves, and haughty kings;
While angels, numberleſs, attend all round:
And when theſe lower worlds, th' amazing product
Of twice three days, ſhall moulder into aſhes;
(Ages unknown elaps'd) conſum'd with fire:
And when th' archangel's trumpet rends the skies,
And tearing up the graves, awakes the dead;
Then he, all-powerful! from the jaws of death,
Will looſe us, diſentangl'd; and advance
To his right-hand: Thrice honourable ſtate!
(For at his left ſhall guilty wretches ſtand,
Doom'd to eternal torments for their crimes.)

We, heav'n-born ſouls! will follow ſtraight our guide,
And o'er the pure cerulean ride ſublime;
*Phœbus'* high tract, fair *Cynthia's* ſilver ray,
And twinkling ſtars; unnumber'd globes of light!
Beyond theſe dying worlds where days are known:
Where fortune, blind and ſportive, dares no more,
With dubious maze, aſſault our ſtate ſecure;
Our ſtate! by adamantine chains ſecure.

Won-

" Wonderful city of th' eternal King!
" Heavenly *Jeruſalem*! ſupremely bright!
" All-glorious palace of the court divine!
" Where GOD, with light inimitable, ſhines:
" General aſſembly of the church triumphant!
" Where thouſand times ten thouſand angels dwell;
" And righteous ſouls, with ample glory crown'd!

In place of flying time, and poſting hours,
Eternity, unbounded, ſhall ſucceed;
Perpetual circle; —— vaſt amazing thought!

We, bleſt immortals! ſhall for ever dwell
In regions, ſparkling with exceſſive light;
The confines of the univerſe reform'd!
The utmoſt bounds of things! the flaming walls
Of heaven! where charming objects bleſs the eyes;
Pleas'rable realms of light, and peaceful reſt!
Where *Night* dares ne'er expand her ſable wings;
But where eternal day yields joys unknown;
And ſmiles, with chearful air, on every face.
Thro' all the manſions of the ſhining court,
The majeſty divine diffuſes round
Infinite rays of glory; and diſplays

His

His radiant face, upon the eager ſoul:
The majeſty divine! ------ immenſly good!
Immenſly great! ſupremely juſt and wiſe!
Soaring above the reach of mortal minds,
Baffling our beſt conceptions, with diſdain:
A deep! where human wiſdom, human skill,
As in a boundleſs ocean, wholly's loſt.

Thus an eternal peace ſhall reign; amidſt
The charms of muſick, and celeſtial choirs:
And thus harmonious crowds of ſaints above,
(Supported each on lofty thrones, and join'd
To ſp'rits and angels, infinite and glorious:
Above the aids of marriage, reſt, or wine;
Mean ſubſidies of life below the skies!)
JESUS the royal donor, ------ſhall enjoy
Pleaſures, too vaſt for thought; unmix'd with pain;
And exquiſite delights o'er all their ſenſes reign.

# *EUCHARISTIA.*

MYstici ſecreta ritus, priſca religio ſacri,
Cœtibuſque ſancta ſemper Chriſtianis *Orgia*,
Addo me vobis *Epopten*, totque poſt ſuſpiria
Perfruor deſiderato candidatus gaudio.
Munus adgnoſco tabellis Chriſte legatum tuis,
Proxumum pergentis ire mortis ad periculum.
Hæ dapes ſunt funerales, hoc ſacrum Propter-viam:
Cœna jam mori parantis, inque procinctu data.
Ipſe tu, quanquam ſupremo triſtis in convivio,
Ipſe panem dividebas, ipſe libabas merum,
Et ſalutis liberali porrigebas dexterâ.
Hic, ais, ſanguis, ſodales; hoc ais, corpus meum:
Corpus hoc vobis jacebit: ſanguis hic vobis fluet:

Hic

Hic bibendus: hoc edendum: grande *mnemoſynum* Dei.
Ergo cum cœleſtis aula me procul raptum ſibi,
Non ſinet coram tueri; panis & vinum mei
Semper erga vos amoris eſto teſtimonium.
Hâc ero præſens ſub arrâ: nec citatus pignore
Deſtitutos vos relinquam: nec *Chaos* nos dividet
Illud inmenſum, quod alto dividit terras polo.
Ritui ſic indicato Principis juſſum ſui
Perſequens Apoſtolorum præfuit collegium;
Et vicem functum magiſtri, Chriſtianorum choros
Ad ſacras epulas vocavit, & propinavit merum,
Et ſacrum ſolenne ſeris tradidit nepotibus.
Hæc initia quiſquis ambit, ante diffidat ſibi,
Seque damnet ipſe judex, teſtis, actor, & reus,
Nec niſi gratis favente ſperet abſolvi Deo:
Hoc precatus, inmerentis ut necem nati pater
In ſolutum ſumat almâ largus indulgentiâ,
Et fide-jubente Chriſto nomen accepto ferat,
Cujus inſonti cruore deleatur cautio,
Cautio quæ tanta, quantam nemo ſolvendo fuit:
Ne Dei dirus ſatelles, ille noſter carnufex,
Debitores in profundum carcerem nexos trahat;
Creditumque perſecutus ducat addictos ſibi.

Gentis humanæ Redemtor mancipatos inferis
Noluit ſervire pœnis; *Ditis* ereptos jugo,
Noſque liberos abire juſſit, & miſit manu.
Menſa teſtis eſt herilis, cujus exſortes prius,
Adrogati filiorum more nunc adcumbimus.
Hinc procul, procul profani, quos vel error credulus,
Vel ſuperſtitioſa veri fallit ignorantia,
Quique trunco, quique ſaxo funditis ſurdo preces.
Ite quotquot ab catervâ transfugæ deſciſcitis,
Et repudium Chriſtiano nuntiatis cœtui:
Augures, aruſpiceſque, qui futura venditis,
Quique *Circeæ* tenetis artis horrendum ſcelus,
Quique ſupremi negatis eſſe nos curam Dei,
Et quibus juris ſuperſtes nulla jurati fides.
Ite Regum perduelles, & quibus vivax pater,
Aut nimis longæva mater: inpiæ linguæ procul
Ite, & ite factioſi, nata diſſidiis cohors.
Ite ventres, ite turpi ſerva gens lubidini,
Cumque mœchis ebrioſi; voſque turba peſtilens,
Vos cohors morboſa noſtris exſulate finibus,
Qui ſimultates fovetis, hoſticoque ſpiritu
Inpotenter æſtuantes quatitis irarum faces.
Ite queis jus eſt in armis, dexteras innoxiis
Cædibus contaminati, quoſque ditant fœnora.

Ite fures & rapaces, & quibus nîl eſt ſatis,
Et deeſt quod poſſidetis, aleæque lubrico
Qui datis cenſus, & horas cariores cenſibus.
Ite quorum nos puderet: ite quos noſtri pudet:
Hæc nefas arcana veſtro pollui contagio:
Hæc triumphis deſtinati teſſera eſt exercitus,
Quam Sacramento ligati militari poſcimus.
Hinc notis arcemus iſtis partis adverſæ duces,
Atque diris exſecramur omne *Titanum* genus,
Arma divino moventum claſſico contraria;
Donec ad meliora verſos, deditoſque, & in fidem
Publicam cernat receptos ſacra vexillatio.
Nos Deo culpam fatemur, criminum quos pœnitet,
Utque condonet precamur: hæret, hæret intimis
Oſſibus labes avita, cujus hæredes ſumus,
Urimurque blandientis carnis impetigine,
Pullulante ſemper *Hydrâ*: nec poteſt radicitus
Virus evelli repugnax, & vetuſtiſcens malum.
At Dei tamen renati ſpiritu genitabili
Calle cedimus ſiniſtro, nec pedem caſus frequens
Cogit infirmum referre: ſemper emerſus luto
Greſſus in dextrâ reponit ſemitâ veſtigium,
Nitimurque pervicaces ire virtutis viam;
Hoc viatico refecti, robur ut creſcat, cibo,

Quem

Quem dapi primæ parentum Chriſtus *antidotum* dedit ;
Addiditque potionem liberantem viſcera,
Priſtino *Lethes* veterno præſtitis medici manus.
Alter hic *Melchiſedecus*, ſempiternus Pontifex,
Pacis hic, æquique princeps, *Abrahami* poſteros,
Læta geſtantes opima, pane donat & mero.
Hæc dat ambo ſigna nobis *Paſchatis* priſci loco,
Ille noſtrum *Paſcha* Chriſtus, fœderiſque ſymbola,
Fœderis, quod immolatus ſanxit ipſe ſanguine.
Panis hic eſt illud olim *Manna* labſum cœlitus,
Quo reliquit *Iſraelem* ſæva deſerti fames.
Longa ſolvunt Chriſtianis mentibus jejunia
Succus *Ambroſiæ* ſalubris, *Nectariſque* poculum,
Quo ſemel perfuſa largè corda dediſcunt mori.
Cœna lotis eſt parata: poſt aquam diſcumbitur:
Ipſe nam modimperator, ipſe rex convivii
Juſſit hunc ad adparatum conrogari ſingulos,
Amne quos puro rigatos luſtricus vidit dies.
Væ ſuperbè contumaces, væ recuſantes ſequi,
Quotquot excuſationi, cum vocet rex optumus,
Vel boves emtos, vel agrum, vel torum prætenditis.
Pœna nec minor manebit vos, ad hæc qui fercula
Veſte non purâ venitis inpudenter ſordidi.
Dulcis hæc medela vobis, nobiliſque mattya,

Cedet

Cedet atrox in venenum, cujus infectas lue
Uret arcanus medullas ignis, ut *Neſſi* cruor;
Mortis æternæ miniſter. Durat hæc ſententia
In caput prolata veſtrum: Quadrupedem conſtringite,
Et profundi terte triſtes in tenebras *Tartari*,
Quâ reſultant ejulatus, horridum dentes crepant,
Et vetat ſemel perire ſemper occidens dolor.
O mihi grex ſancte ſalve: magnus upilio tibi
Pabulum, potumque præbet: ille te regit pedo,
Ille quondam læta *Olympi* pollicetur paſcua.
Ille nec fures ovilis, nec lupi rictum fugit:
Obvius currit periclis; ſanguiniſque prodigus,
Dum gregem poſſit tueri, non timet paſtor mori.
O cohors conviva Chriſti, (namque te myſterii
Compotem, ſacræque fecit ipſe cerimoniæ
Patris æterni ſacerdos:) corpus hoc ipſum cape;
Corpus, infelix quod arbor geſſit adfixum cruci,
Mole quod jacuit ſepulcri nocte binâ conditum;
Et, ſubactâ lege *fati*, ſponte ſurrexit ſuâ:
Nos ut exemplo doceret, lucis hæc ad limina
Perditæ retro patere morte defunctis viam:
Inde porro viſuique tactuique obnoxium,
Rebus humanis, perire neſciens, interfuit:
Hinc in alta nube raptum ſede in excelſa tenet

Dexte-

Dexteram rerum parentis. Sanguis hic idem datur,
Qui cadens infame pœnis *Golgothæ* tinxit ſolum,
Cum ſariſſa militaris mortuum fodit latus.
Panis animæ vi recoctus, & caloris fomite
(Quem reſartorem perennis corporum diſpendii
Addidit Natura mater) omnibus ſuccos viis
Dividit late fruendos, inque partem vertitur,
Seque transformans in artus ſuſtinet vitæ fugam:
Sic alit mentes Jeſu corpus æternans cibus,
Spirituſque quo vegemus, Spiritus Dei, Deus,
Inſito fervore Chriſto nos facit concorpores,
Et coacta membra membris jungit, & membris caput:
Ut jugali temperata partium concordia
Spiret inmortale puram ſacra compages diem.
Cor *Lyæi* mitis hauſtus ut perurit gaudio,
Cum per exta dulcis imber ſerpit, artus humidi
Flammeos halant vapores, & voluptatem bibunt:
Vulnerum ſic ille Chriſti, qui pedes per & manus,
Perque coſtas purpuranti rore manavit cruor,
Pectoris ſecreta noſtri permeante ſpiritu,
Intus occulti madoris fumigat ſuffitibus:
Perque fibras, perque venas, ipſa per præcordia,
Pervium ſibi tenorem ſanguinali tramite
Imbuit, piâque mentes incitat temulentiâ.

Carne

Carne paſti quotquot hujus ſacra menſæ carpimus
Hoſpitem Chriſtum precemur, ebriique ſanguine
Maxumi gnato parentis ſubplicemus gaudiis,
Carminumque duplicata conferamus jubila.
Mutuo fraterni amoris copulati vinculo,
Ad ſuprema templa cœli, mentis unanimi gradu,
Ite concordes ad unum: proque tûris pollin.
Gratias adolete regi, qui clientes ſoſpitat,
Qui ſaluti civitatis *Univerſi* mortuus
Vivit, & largitione publicâ nos educat.
Ipſe panis eſt celebris, nulla quo paſtum ſemel,
Nulla temporum ſequentum vexat eſuritio:
Ipſe potus, quo rigatos nulla diſtorquet ſitis.
Ipſe cum ſpectandus illo, quo cibamur, corpore,
Pendulis ſcandet tribunal ſtare juſſum nubibus,
Ipſe præſes jura dicet, adſidebunt Angeli:
Cumque ſex labor dierum ſæculorum termino
Ibit orbis in favillas, & rogum perdet rogo;
Cum cadaverum citatrix clanget Accenſi tuba,
Ipſe nos ſolvet ſepulcri conpeditos nexibus
Parte ſecretos ab una: nam ſiniſtros ordines
Turba conplebit reorum, criminum pœnas pares
Et ſuos paſſura manes. Nos ſequemur principem
Qua ſuper *Phœbi* meatus & dierum patriam

Menſtruique incerta motus, totque palantes globos.
Purioris ora cœli lactis oſtentat viam,
Ætheriſque candicantis ducit ad palatia.
Turbo non verſabit ultra ſortis humanæ vices:
In locum ſæcli fugacis, inque momenti locum
Illud æternum ſubibit, & perennis circulus.
Nos beati, nos profundâ luce vibrantes domos,
Et reformati colemus Totîus pomœria,
Extimi flammata mundi ſepta, rerum verticem,
Luminis campos patentes, & quietis liberæ,
Nox ubi nunquam timetur, conſciuſque gaudii
Dulce vernanti ſereno blandus adridet dies:
Tecta per gemmantis aulæ ſpargit inmenſum jubar
Dîa Majeſtas, nec ullo paſſa ſe faſtigio
Mentis adtingi, nec ullo vocis æquari ſono,
Et ſui vultus coruſco pectus adflatum beat.
Muſicos inter canores, cœlites inter choros
Detinebit feriatos pervigil tranquillitas.
Tunc Jêſu præbitore, contubernalis cohors
Cum Cherubino ſenatu fulta ſublimi tôro,
Non dato ſelicitatis fine, convivabimur.

AN

# *Univerſal Prayer,*

For all that regard

# SALVATION:

I BELIEVE in you, O my GOD; ſtrengthen my Belief: I hope in you, ſecure my Hope: I love you, encreaſe my Love: I repent that I have ſinned againſt you, add to my Repentance.

I adore you as my firſt Principle, I deſire you as my laſt End; I thank you as my perpetual Benefactor, and invoke you as my Sovereign Protector.

VOUCH-

VOUCHSAFE, O my GOD, to regulate me by your Wiſdom; to awe me by your Juſtice; to comfort me by your Mercy; and protect me by your Power.

I conſecrate to you my Thoughts, my Words, my Actions, and my Sufferings; that, for the Future, I may think of you, ſpeak of you, act by you, and ſuffer for you.

MAKE my Will, O LORD, conformable always, and in every Thing, to your moſt holy Will.

I beg you to illuminate my Underſtanding, to enflame my Will, to purify my Body, and ſanctify my Soul.

ANIMATE me, O my GOD, to be truly pénitent for my paſt Offences, to overcome my future Temptations, to correct my predominant Paſſions, and practiſe Virtues proper for my State.

FILL my Heart, O LORD, with Affection for your Goodneſs, with Averſion to my Imperfections, with

with Zeal for my Neighbour, and Contempt for the World.

PUT me in Mind, O LORD, to be ſubmiſſive to my Superiors, charitable to my Inferiors, faithful to my Friends, and indulgent to my Enemies.

ASSIST me, O LORD, to ſubdue Senſuality by Mortification, Covetouſneſs by Alms, Anger by Mildneſs, and Tepidity by Fervour.

RENDER me prudent, O LORD, in Undertakings, conſtant in Dangers, patient in Adverſity, and humble in Proſperity.

LET me never forget to join Attention to my Prayers, Temperance to my Meals, Exactneſs to my Employments, and Steadineſs to my Reſolutions.

INSPIRE me, O LORD, with the Care of keeping always an upright Conſcience, a modeſt Behaviour, an edifying Converſation, and a regular Conduct.

THAT

THAT I may inceſſantly apply my ſelf to overcome Nature, to ſecond Grace, to obſerve the Laws, and obtain Salvation.

DISCOVER to me, O LORD, the Meanneſs of the World, the Greatneſs of Heaven, the Shortneſs of Time, and the Length of Eternity.

MAKE me prepare for Death, fear your Judgment, avoid Hell, and finally gain Heaven; Through the Merits of our LORD JESUS CHRIST. *Amen.*

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